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1. To encourage effective co-operation for the prevention of war and the establishment of peace.
2. To provide accurate information about Nazi Germany for use throughout Great Britain, the British Empire, the U.S.A., Europe and wherever the English tongue is known.

HISTORY ON A RACIAL BASIS

By

DR. JOHANN VON LEERS

With a Foreword by

JULIAN HUXLEY, M.A., D.Sc.

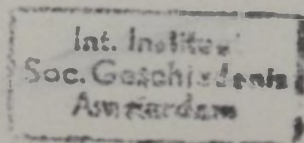
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NOTE :

In the Foreword, Professor Huxley gives an account of Dr. von Leers, the author of the book upon which the present study is based.

Professor Huxley, in what concerns Biology and Anthropology, requires no introduction to the English speaking world. He was Professor of Zoology in London University from 1925-27. His writings on Zoology and Biology are consulted by scholars throughout the world. He is at the present time Secretary of the Zoological Society, London. His latest book, "We Europeans," was written in collaboration with Dr. A. C. Haddon, the doyen of British Anthropologists, and Prof. A. W. Carr-Saunders, the eminent authority on population and its problems. It provides an impartial and scientific survey, couched in plain language, of all that is known concerning the so-called "racial" composition of Europe. It has become a standard book on both sides of the Atlantic. (British Edition : Cape, London, 8/6 ; American Edition : Harper Bros., New York, \$2.50).



FOREWORD

In this little book Dr. von Leers provides us with his key to history. For him the seemingly confused picture of the generations of men upon the earth is clear as noonday and history is shorn of all its difficulties. These seventy-five duodecimo pages provide an Ariadne-thread that lead through all the intricate labyrinth of the human record. The thread is 'race.'

To use his own words, 'race is everything.' There is one and only one great and good race ; it is that which he variously describes as 'Aryan,' 'Nordic' or 'German.' Like many of his colleagues, he cannot quite make up his mind which of these titles of honour he shall bestow on the 'race' to which he supposes that he himself belongs, although the meaning of the three terms is very different and each incommensurate with the other two. The existence of a good and great 'Aryan,' 'Nordic' or 'German' race is one half of the key to history and to it Dr. von Leers appropriately devotes the first half of his book. In this first half he explains that all progress and all the things that make human life worth living have always come through this noble race.

But the 'German race' is only one half of the story. The presence of evil has also to be explained. This again is not difficult, for there is upon earth one and only one thoroughly bad race. It is the 'Jewish race.' And the second half of his book is devoted to explaining that all the ills to which civilisation is heir come through the Jewish race. The cleavage between Germans and Jews has existed from the beginning, for the Germans (or Nordics or Aryans)

have always been tillers of the soil (though he does not tell us how he has ascertained this) and the Jews have always been nomads (though he omits the Scripture record of more than a thousand years of settled peasant life). It is well known that all peasants are good and useful members of society and that all pastoral and nomadic people are bad and harmful. Therefore this early antithesis is but a foretaste of what was to be. Thus, Dr. von Leers, with great consistency, devotes the second half of his booklet to the detestable qualities of the 'Jewish race' and the misdeeds and evils which they have inflicted upon humanity.

How simple ! How is it done ? How is it possible to get across such nonsense even to the most elementary or the most distraught of minds ? For there can be no doubt that he and his colleagues do appeal to a wide audience with pseudo-scientific rubbish of this order. There is the story of the Scot who claimed that all great men were Scots. Faced with the question of how he proved Shakespeare to be a Scot, he explained that he did not exactly prove it, but he inferred it from his merit. Childish though it may seem, this is really the method adopted by Dr. von Leers and those of his kind. By constantly interpreting all the uncertainties of history in one's favour, such argument in a circle is not difficult and when the opposite side is not (and, as in Germany to-day, cannot) be put, may even appear convincing to minds which are not trained and are not allowed to be trained in critical methods. In this country such a work would not be taken seriously, but in Germany it has attained a wide circulation. It is designed especially for use in schools.

Since Dr. von Leers has chosen to write in a manner which suggests that he is highly accomplished in the literature and technique of ethnology and that he has a first-hand knowledge of physical anthropology, it is natural that we should examine his credentials to see to

what extent he has studied the subjects of which he treats.

Dr. von Leers is 34 years of age and took a degree in law. He has been a very active member of the Nazi Party for the last eight years and has specialised on German foreign policy. He now holds the important post of Director of the Division of Foreign Policy and Foreign Relations of the German Institute for Politics (Leiter der Abteilung für Aussenpolitik und Auslandskunde der Deutschen Hochschule für Politik). Dr. von Leers earned his position in this important training school for Nazi politicians by a long series of services to his party. In his earlier years he distinguished himself by his violent Antisemitism. In 1931, at a meeting of the International Students' Service at Leyden, the Rector of the University asked him to leave the precincts of the University for having raised the charge of ritual murder against the Jews. He added to his services to the Nazi Party, when Hitler came to power, by writing a work entitled "Fourteen Years of the Jewish Republic" (14 Jahre Juden-Republik)—the term that he applied to the Weimar republic which the Nazis displaced. This work was issued by the official Nazi publishing house. Other works of his are entitled "Germany's Place in the World" (Deutschlands Stellung in der Welt); "A Short Story of the Nazi Movement" (Kurzgefasste Geschichte des National-Sozialismus); an abusive booklet, "The Jews are Looking at You" (Juden sehen Dich an); and perhaps above all by his "Atlas of German History for the years 1914-1933," illustrating the war and the claims on neighbouring territory which Germany would make in the future. There are many passages in this last work which Dr. von Leers and his Party would, at least for the present, gladly allow to be forgotten. He has also written a violently polemical work on the Polish corridor.

The reader must judge whether such a career

provides the training that enables its author to write with any authority on problems of ethnology and anthropology and to expound history on such bases.

His book is but a type of many that are appearing to-day in Germany. They not only tell history falsely, but they undermine the historic sense of those who are fed exclusively on such intellectual diet.

JULIAN S. HUXLEY.

London,

August, 1936.

HISTORY ON A RACIAL BASIS

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JOHANN VON LEERS

Dr. von Leers, one of the foremost Nazi writers, gives in this book an outline of human history based on race. In his opinion all other modes of interpreting history, for example, the history of mankind as a struggle of ideas, or as a succession of different cultures, or as purely economic development, are unsatisfactory. They are based, in the main, on the history of States, the history of economics and the history of cultures. None of them is based on man and his biological qualities.

"For centuries," he writes, "men were considered equal; everything that bears a human face is equal, was the teaching of science."

The National-Socialist version of history "on a racial basis" outlined in this pamphlet is a faithful representation of Dr. von Leer's recent book "*Geschichte auf rassistischer Grundlage*" (Reclams Universal Bibliothek. Nr. 7249) as much as possible an exact translation of his own words. His book is divided into six chapters, as follows:

1. THE FOUNDATION AND DEVELOPMENT OF THE RACE
—THE BIOLOGICAL CONCEPTION OF HISTORY.
2. THE WAY OF OUR BLOOD.
3. THE INDO-GERMANS.
4. THE REST OF CLASSICAL ANTIQUITY.
5. THE MODERN AGE.
6. THE RACE-STATE.

In these six chapters the author seeks to prove that the Nordic (Aryan) race is superior to all other human races, that it is the creative race on this planet, that it brought culture and civilisation into this world and that it is destined to be the leading race above all others. In addition, he outlines the sinister role played by the Jewish race in the

history of mankind, its disintegrating influence upon other races and peoples, and its craving for power and world domination.

His main considerations are set out under the headings which follow.

RACE IN HISTORY.

The following quotations give Dr. von Leers' view of the importance of the Aryan Race in History. He cites the evidence of language :

"It was the great German philologist, *Franz Bopp*, who, in his book '*Comparative Grammar of Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic and German*,' for the first time proved beyond doubt that all these languages are related to one another and that they can be traced back to one original language." (p. 6).

He goes on to say :

"The philologist, *Otto Schrader*, considering the close relationship of the group of peoples called Indo-Germanic after its most southerly representatives, the Aryan Indians, and its most northerly representatives, the Germans, expressed the following view : 'All the Indo-Germans from the Ganges to the Atlantic Ocean are in reality disguised Germans ; Germany, therefore, is equivalent to Indo-Germany.'" (pp. 6-7).

"The dogma of the equality of all that bears human features was proved to be false through the establishment of racial differences, at first by linguistic and later by direct biological methods." (p. 7).

He then cites *Gobineau*, the French anthropologist, and other writers :

"After Bopp, whose philological discoveries established the fact of an 'Indo-Germanic' or 'Aryan' basic language and thereby implied the existence of an original Aryan people, *Gobineau*, by his anthropological disclosures, took the next great step." (p. 8).

"It is only since *Gobineau* that we can speak of a theory of race. *Gobineau* was the first to attribute the role of leadership to the Indo-Germanic (Aryan-Nordic) race." (p. 9).

"After *Gobineau*, *George Vacher de Lapouge* showed in his works how, throughout history, the Aryan—the Nordic man—over and over again created spiritual cultures, superior external civilisations and moral discipline ; how this highly-gifted racial group was

continually weakened by civil wars and party struggles; how, in the struggle of the inferior against the higher types, those of inferior race with superstitious villainy used means such as heresy hunting to achieve 'social selection'; how in modern times the Plutocracy, openly described by Vacher de Lapouge as Jewish, is trampling underfoot and destroying the spiritual Aristocracy—the peasants and the healthy people." (p. 9).

"The author of '*Natural Selection in Human Beings*' and '*The Order of Society and its Natural Foundations—An Outline of a Social-Anthropology*,' Otto Ammon, spoke of the necessity of racial improvement and recognised in Marxism a revolt of racially inferior instincts under the leadership of a Jewish intelligentsia." (p. 10).

"Dr. Hans F. K. Günther, in his work '*Anthropology of the German People*,' for the first time demonstrated that there are a large number of races represented in European territory of which the narrow-headed blonde type, the 'Nordic,' is to be regarded as the 'creatively powerful' race. The power and position of a people, its spiritual creation, its rise and decline, are therefore closely connected with its race. If the Nordic, the creative race, declines, greatness and power decline. Racial purity and an abundance of children of the Nordic man are, therefore, the most valuable treasures of a Nordic people." (p. 11).

THE NORDICS WERE NOT BARBARIANS.

Dr. von Leers attacks the view that the Nordic barbarism lacked culture and that all culture originated in the Near East :

"The continuance of this view was no longer possible after the spade had set to work in Northern Europe and discovered a highly-developed prehistoric culture." (p. 12).

THE LIGHT FROM THE EAST CAME FROM THE WEST.

In evidence of this Dr. von Leers writes :

"Although there were many other scientists, it was Gustav Kossinna especially who, in his work '*German Pre-History as an Outstanding National Science*,' revealed to the German people its great culture. He supplied the proof of the existence of a highly-developed culture in Europe which was revealed in archaeological findings—a culture which had no connection with the Near East but was of older date and had obviously influenced Oriental culture." (p. 12).

And again :

"When surveying his scientific work, Kossinna rightly wrote :

"A people like the ancient Germans, who could look back on a culture thousands of years old, who had lived through a period, known and admired by us as the Germanic Bronze Age, can never be called a Barbarian people." (p. 13).

"The work of archaeologists on Northern and Central European territory upset once and for all the theory previously held that the pre-historic Nordic peoples were primitive Barbarians." (p. 13).

"Thus collapsed the dogma that '*the light had come from the East*,' at least as far as the knowledge of material culture was concerned." (p. 14).

The argument is carried forward from material culture to man's spiritual life :

"The last remaining scientific dogma of that time was the assertion that the Nordic peoples were spiritually uncultured and morally inferior, that the people of Israel were the chosen race and that belief in a single God originated through revelation to them." (p. 14).

"It was a conception which was accepted as self-evident, based on an unprovable dogma and only 'believed' because of the enslavement of science to powers outside science." (pp. 7-8).

Dr. von Leers refers to the significance of the discoveries of his colleague *Dr. Hermann Wirth* :

"This theory could not be disproved until other sources had been discovered.

"The gathering together and interpretation of pre-historic symbolism by *Hermann Wirth* changed the whole picture.

"His interest had been aroused by the symbols on the gable-walls of peasant houses in his West-Frisian home-country. He began to investigate symbols still in use both in Germany and elsewhere—the sun-spirals, the trees of life, the triquetrae, the pentacles, the swastikas and death-ships, the pre-Christian crosses and the rock-sketches in Spanish Cantabrian caves and on Swedish crags. He opened up a new world. The old light shone again. His investigations took him across Northern Europe and Northern Asia, to Eastern Asia and Northern America. He realised that the same symbolism was evident everywhere, that these symbols everywhere had a religious meaning and that behind this religious meaning there stood—not a muddled superstition, but a '*Weltanschauung*.' " (pp. 14-15).

"Wirth assumes that this original (first) religion came into existence in the far North, in the sub-Arctic regions . . ." (p. 15).

Nordic and Old Testament religions are compared and contrasted :

"This original Nordic 'Weltanschauung,' which is preserved in stone-carvings and which is handed down through the ages in symbolism, reveals itself as an ancient belief in immortality—a belief which, in antithesis to Polytheism, sees in the great order of the universe the visible work of God in time and space—God's own work in this world." (p. 15).

"Not a tribal idol like Jahweh-Jehovah, not a 'Revelation' which nobody can verify, but a thoughtful insight of fisher-folk, peasants and seafarers into the work of God in this world, was the first realisation of the Divine, the original Nordic Monotheism, thousands of years before a people of Israel ever existed.

"This 'Weltanschauung' could only have come into existence where the change between light and darkness, between the long winter night and the brightness of the sun was especially vivid, that is, in the far North. It is from this area that these peoples must have been scattered one after another." (pp. 15-16).

Reference is made to the subsequent migrations of this Nordic race, the creators of this exalted religion :

"Migration is to the south and it is safe to say that it reached Northern America, where a considerable blonde element is evident amongst the Eskimos of Northern Canada and where, according to tradition, a light-skinned race was in existence before them. These traditions are not confined to the Eskimos. It is safe to say that migration also reached Northern Asia—the entire Chinese lettering is a further development of the ancient signs of the symbol-script." (pp. 16-17).

"In Persian tradition, the memory of this 'Aryan semen-land' is still alive (*Airyana Vaejah*). The Vendidad describes in traditional form the destruction of this original Nordic home country." (p. 17).

"When the wandering tribes appeared on the West European coast they did not encounter the original man, the negro-like, so-called Neanderthal man. A higher race of man had already developed here, the Aurignac man; after him the so-called Cro-Magnon race makes its entry; this race might be described as a cross-breed of the Falian and the Nordic race, if the thick-set, blonde and blue-eyed Falian race is not itself an old branch of the Nordic race. To this Cro-Magnon race, which represented the first wave of the original Nordics who migrated from the sub-Arctic regions, belonged the early Stone Age cultures of the Solutreen (17,000—12,000 years before Christ) and of Magdalenia (12,000—7,000 years before Christ). They were the first founders of a real culture.

"They established on European soil the beginnings of the peoples." (pp. 19-20).

" This culture . . . then began to spread." (pp. 20-21).

" This first culture of the early Stone Age also developed the first foundations of writing which served as the basis for later development." (p. 21).

" The later Stone Age was Nordic in the true sense of the word." (p. 21).

" The Nordic wave carried people of the Cro-Magnon race with it, but on the whole it is absolutely Nordic in its physical types.

" And thus began the song of fame of our race." (p. 21).

EARLY NORDIC CULTURE AND WHAT IT ACHIEVED.

Dr. von Leers outlines the character of this early Nordic civilisation :

" A chain of Dolmens, stone graves and gigantic stone structures, stretches from Western Europe across Central and Eastern Europe right down to Korea. It also extends along the coast of Northern Africa. The religious symbolism of the original Nordic race was found again in the script of the pre-dynastic period in ancient Egypt. The first King of Upper and Lower Egypt, Narmér, is depicted as a Nordic.

" The direction of the migration was from the North West to the South East ; it wound along the coast of Northern and Western Africa. This culture spread across Palestine (Dolmen and Megalithic districts of Gezer) as the culture of the ' Amuru,' the Amorites ; it influenced the ancient Sumer in Mesopotamia ; to it must be attributed the burial places of the Bahrein Islands in the Persian Gulf.

" The seafarers wandered along the coast of India ; the same boats and galleys which we find in the Swedish rock drawings were found in the drawings of Ancient Egypt. In New Guinea stone structures are preserved which are laid out in the same fashion as those in Northern Europe. The symbolism and sagas of the Maori and the South Sea Islanders show a close relation to the original Nordic symbolism. The coats of arms of the Japanese nobility, who, without doubt, descend from an immigrated, formerly seafaring people, contain the entire original Nordic religious symbolism, sun-circles, calendar discs, swastikas, triquetrae and runic symbols of an absolute Germanic character. They are all the remains of the oldest wave of original Nordic migration, which must have twice swept Eastern Asia, once as a direct trek coming from the North and going South, after the decline of the ' White Country ' and the second time as an influx from the sea of the ' people of the foreign boat type,' to whom is also attributed the beginning of the Sumerian culture in Mesopotamia." (pp. 21-23).

These migrations spread over a long period :

" These wanderings must have extended over thousands of years, but everywhere where the same symbolism is evident there must have also existed the same 'Weltanschauung.' " (p. 23).

" According to their scripts, ancient Egypt, as well as ancient Crete and ancient China, go back to this oldest wave." (p. 23).

" In America the wanderings of the ancient inhabitants of the ' White Country ' take the course from North to South . . . There are strange similarities which show their connection with the first original Nordic wave of the old world . . .

" There are the pyramids of Yucatan, which bear a striking resemblance to the Egyptian pyramids . . .

" There is the saga of the white Gods who set their foot on land in times gone by. There is the mystery of the Easter Islands with their inscriptions and mighty, silent idols . . .

" There are so many relations in religious rites, symbolism, sagas and fables and even in the language . . . " (pp. 23-24).

The Nordic culture, in fact, was the foundation of a world development :

" This oldest wave of peoples, the ancient inhabitants of the ' White Country ' in the Stone Age, stands therefore at the beginning of the Egyptian, Cretan, West-European, Sumerian, American and the oldest Eastern Asiatic cultures." (p. 24).

" In many cases the external type of the peoples may fail to register the influence of this blood. But the stones will speak when the people are silent. The stone picture and runic letters reveal more than does the type of the people, which has been changed by climate and racial intermixing." (p. 25).

" The death mask, however, of *Rameses IV* still shows blonde hair and a narrow Nordic face.

" *Jenghis-Khan*, for instance, was also blue-eyed and blonde." (p. 26).

Dr. von Leers goes on to discuss a second great migration :

" Already behind the first wave the second is rolling on.

" In the later Stone Age the original, preponderantly Nordic, race of Indo-Germans, developed in the lands bordering on the Baltic Sea." (p. 25).

" The Indo-Germans were a people of almost exclusively Nordic origin." (p. 26).

"About 1800 B.C. these masses began to move.

"The Indo-Germanic Nordic peoples pushed their way towards the South and East.

"These peasant migrations are often preceded by bands of homeless youths, the so-called Vikings or 'Sea Wolves.'" (p. 28).

"People without land seems to have been the fundamental problem of history since the Indo-Germanic peasantry existed in Northern Central Europe." (p. 31).

THE NORDIC FOUNDATIONS OF EUROPE AND THE EAST.

Dr. von Leers makes the second migration responsible for the early Mediterranean and Eastern civilisation.

"These wanderings went on for centuries.

"The forefathers of the later Romans entered Italy across the Alps . . .

"Following the course of the Danube went the Nordic Greeks . . .

"A Nordic-Dinaric branch, the Armenians, went with the Phrygians and others across the Hellespont to Asia Minor . . .

"The men from 'Polseteland,' the Philistines, a Nordic race of seafarers, landed on the coast of Palestine . . .

"Far into Araby the old Amuru land was revived with the fresh blood of different groups of Nordic peoples . . .

"The whole of Asia Minor resounded with the clamour of the wars of the great second Nordic wave." (pp. 31-33).

The second Nordic migration reaches India :

"About 2,000 years B.C. the Aryans arrived in India; they crossed over the Khyber passes, conquered the dark-skinned natives and became the master class in the country. The population of conquered India was divided into castes by the conquerors according to colour (Vara), i.e., according to their racial origin. They all still remember dimly their former native country in the far North." (p. 33).

"The Aryan clan possessed a deeply-rooted, powerful religion." (p. 33).

"Out of this original Nordic form of life developed later in the peace of the rich Indian landscape a powerful philosophy. The great wheel of eternal return, the Atman, the law of life, became the Brahman, the deified, spiritualised world-content itself.

"From the law of the eternal return (death and recurrence) the Sakya Prince Gautama Buddha drew the pessimistic conclusion that existence is a suffering without end . . .

" . . . He also is an absolute Nordic pessimist.

"In the coloured wonder-world of Aryan-Indian meditation, the former strength of the Northern race dreams towards its end." (p. 34).

Dr. von Leers contrasts the influence of Nordic culture in India with that of Persia :

" With the Persians, who are related to India, evolution is different. They were a very Nordic people. The name of the ' noble race ' was borne by the clans of the Arya and the Ariaspens. There was even a settled clan of the Germans in existence (the modern town of Kermanshah is still a reminder of it). They differed from the Aryan Indians, with whom they are very closely related, in the fact that they went through a truly Nordic reformation, a reversion to the wisdom of their forefathers in the lost Northern land.

" *Spitama Zarathustra* taught them the law of the struggle between good and bad, between the light of the sun and darkness, between law and lawlessness, between order and chaos. **Never since the decline of the ' White country ' had Aryan spirit produced a more sublime doctrine than the teachings of Zarathustra.** The radiating light and the glowing ball of the sun are symbols of the divine struggle against the darkness. This realisation which stands behind all the idols came originally from the far North." (p. 35).

After this enthusiastic description of the Nordic Zarathustra, who became Nietzsche's symbol in the most popular of his writings, Dr. von Leers sketches the features of this Nordic Persian civilisation :

" From recorded history we only know the Persian Kings through their struggles against the Greeks. We know far too little about the setting up of an Aryan system of road-building, agriculture, jurisdiction and moral education by this noble people." (p. 38).

" **Even the great modern reformer of Persia after the Great War, Shah Riza Khan, comes from the Northern Persian province of Mazenderan, where the Nordic type of old Persian is still preserved to-day, as the strongest amongst the population. Race means everything . . .**" (p. 39).

He then continues his survey of Europe, in Nordic terms, before the beginning of the Christian era :

" The Lithuanians, Courlanders and Latvians who are settled in the North East of Europe are also Nordic." (p. 41).

" In the same epoch (14th, 13th and 12th centuries before Christ), when the clans of the wild Nordic seafaring peoples swept the Egyptian coasts, the Hellenes made their entry into Greece, probably a little later than the ' Arya ' into India and the ' Persians ' into Persia." (p. 42).

"The peasant and warrior State of Sparta in Lakedaimon showed visibly the old forms of life of the peasants who had migrated and settled there.

"... the women had a great political influence because they had still preserved the high standard of the ancient Nordic woman." (p. 42).

"The Romans, who had also migrated from the North, were peasants by origin..." (p. 47).

"During the wars which founded the Roman rule, the peasants sacrificed themselves, and it was the Nordic type especially which diminished and was most destroyed because it exposed itself most to danger.

"The strength of Rome does not wane through wars, but degenerates and decays through the destruction of the biological foundations of the peasantry." (p. 52).

THE JEWISH DISINTEGRATION OF THE NORDIC RACE.

Dr. von Leers goes on to explain how the biological foundations of the peasantry were corroded:

"The whole of the economic and religious foundations of the Roman State were undermined by the commercial spirit of the racially inferior. The Jews allied themselves with the descendants of war profiteers and exploiters of provinces, who were possessed by capitalist robber instincts." (p. 51).

THE CHARACTER OF CHRISTIANITY AS JUDAISM.

"In the end world-fear broke out. Christianity came from the Orient and got a hold on the masses of slaves and poor people; under Constantine it became a State religion and destroyed with religious fanaticism the last philosophies of the later schools of former Nordic conceptions. The rule of the priests and of despotism—signs of the inferior race—gained the victory." (p. 53).

"At the end of Classical Antiquity stood a gigantic graveyard of the Nordic race." (p. 54).

THE NORDIC AND JEWISH RACES CONTRASTED.

"The coming into existence of the Jews took place on quite a different basis from that of the Nordic peoples.

"Originally a desert tribe (the Chabiri), they appeared in the fourteenth century B.C. at the frontiers of ancient Egypt. They took part in the domination of Egypt by the Hyksos, the so-called shepherd kings, who kept up their alien rule over Egypt for 80 years.

Here the great change took place. The Hyksos tried to maintain their rule over Egypt by force, with the aid of negro troops and native criminals. When they were driven out the people of Israel emigrated, not a Bedouin tribe as they arrived, but as the race of parasites which they had become during the long rule of exploitation. 'And a mixed multitude went up also with them' (2 Exodus, 12, 38). Crime became almost a religious duty with them.

"This horde threw itself on Palestine, which was mainly inhabited by a near Eastern race with slight traces of Nordic blood.

"The hoarse cries of criminals resound through the history of the occupation of Canaan. They are not peasants who have come to seek land, but parasites who have come to exploit and destroy.

'Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof with the edge of the sword.' (*Deut. 13, 15*).

'The Lord thy God shall have brought thee into the land which he sware unto thy fathers . . . to give thee great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full.' (*Deut. 6, 10, 11*).

And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them, neither shalt thou serve their Gods, for that will be a snare unto thee." (*Deut. 7, 16*).

'Ye shall not eat of any thing that dieth of itself: thou shalt give it to the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien.' (*Deut. 14, 21.*) (pp. 56-57).

These citations, several more of which are given from Deuteronomy, lead Dr. von Leers to conclude:

"What a difference between the high morality of our Nordic forefathers and this hateful screeching of the racially inferior! The Jews settled in Palestine not as a peasant people but as exploiters." (p. 56/7).

He then gives a broad outline of the Jews from the end of the Babylonian captivity to the coming of Christ:

"After their return from the Babylonian captivity, the Jews showed a lack of administrative capacity and developed noticeably demoniacal powers.

"They are the only people who maintain a religious exclusiveness, who see in all non-Jews inferiors and regard them even as born slaves of the Jews." (p. 57).

The *Talmud* is cited. According to Dr. von Leers :

" 'Only the Jews are called human beings, the non-Jews are not called human beings but cattle.' (Baba-bathra 114b).

"In the *Talmud* the Jews develop the theory of the economic struggle against non-Jews and in the *Schulchan Aruch* it is still further developed. A morality of swindling comes into existence (Choschen Ha-mischpat 183, 7. Hagah): 'If a Jew swindles a non-Jew and he is assisted in this by another Jew, then the profit must be divided equally between them.' " (pp. 57-58).

"Extending these 'trading' operations the Jews penetrated into the decaying Roman Empire.

"They emerged from the decline of this Empire as the only people with an extensive commercial tradition. The Christianizing of Europe was to their advantage. While the Christian Church acquires the characteristic of intolerance from the Jews—contrary to the intentions of its Founder—and while, consequently, all non-Christian elements are mercilessly exterminated and destroyed, the Jewish people, as the holy people of the Patriarchs, is preserved as the only non-Christian element in the Christian world. This position is quickly strengthened by them. With the consolidation of German territory by Charles, so-called the Great, there appears in the very heart of the Indo-Germanic race a Roman State conception, a religion which is imposed with the utmost rigour, and the beginning of feudalism." (p. 58).

THE JEWISH SPIRIT ATTACKED THE NORDIC FOUNDATIONS OF THE WORLD IN THE GERMAN OF ROMAN TIMES.

"The Jews (in Germany) enjoyed special rights and privileges (money-lending monopoly, receiver-privilege for the Jews of Speyer, given by Heinrich IV, etc.).

"Thus the Jew was endowed with a lawful privilege for receiving (stolen goods); crime organised itself among the receivers; the dealers of the Jewish Ghetto, the language of the criminals (thieves' cant) with its abundance of Hebrew expressions came into existence; an alliance was formed between the Jews and the antisocial elements, as formerly in Egypt when a 'great mob' went with them." (pp. 60-61).

"Born at the same time and of the same Jewish spirit—of the spirit of dishonesty and of unrestrained craving for gain and profit, Capitalism and the first organisation of crime grew in the Ghetto. The alliance between Jewish high finance and the criminal element is maintained down to modern times. It is evident in the brigandage of the early Middle Ages, as well as in the corruption of the Weimar Republic. The princes, the clergy and the nobility of the Middle Ages support this development out of egoism, in return for Jewish money.

"The risings of the people are suppressed by them in the so-called Jewish pogroms." (p. 61).

THE JEWISH HAND IN GERMAN HISTORY.

The following citations give a typical example of Dr. von Leers' racial interpretation of German history:

"The Jew became rich—as the only banker and officially licensed receiver must get rich eventually—and Jewish loan creditors made the princes and the lower nobility fully dependent upon themselves. The pressure upon the princes and the nobility was transferred to the masses. In 1525 the peasants rose under the sign of the original Nordic swastika." (p. 62).

"Its soul enslaved, its economic system decayed owing to its own degeneration and to Jewish influence, the German people mutilated itself in a 30 Years' War. The Empire collapsed." (p. 62).

"The absolutism of the princes, which was at its height after the 30 Years' War, trampled underfoot the remnants of the national freedom of the Germanic peasants. Many of the princes have become mere puppets in the hands of their Court Jews." (p. 62).

"Religious struggles exterminated the racially valuable elements throughout Europe with terrible ferocity. When they came to an end the Germanic countries were swept by a wave of heresy-hunting. The fire was fanned by the Church. This weapon was used deliberately and with determination in the struggle against the Nordic race.

"The (partial) destruction of the Nordic race, the extermination of valuable hereditary blood in consequence of heresy-hunting, religious wars and the burning of witches at the stake resulted in a loss of creative forces which can never be replaced." (p. 63).

"Behind all this the rise of the Jews was accomplished." (p. 63).

JUDAISM AND MARXISM AS BLADES OF THE SAME RACIAL SHEARS.

"While the Jewish-Capitalist idea turned the bourgeois into a racially degenerate individual possessing an anti-social instinct for profiteering at any price, Marxism turned its followers into people devoid of all higher ideals and possessed of purely criminal instincts." (p. 65).

These two forms of a common canker dogged the steps of the German race in the World War.

"Notwithstanding its external strength, the German people entered the World War hopelessly weak in respect of its internal condition.

"The end of the Great War witnessed the triumph of the worst instincts of the German people, brought about by Jewish intellectuals: profiteering in war-industries, high treason, the stab in the back, the collapse, disgraceful decadence and the absolute extinction of the power of resistance." (p. 66).

ADOLF HITLER AS RACIAL REGENERATOR.

Into this historic situation came *Adolf Hitler* to remove these alien toxins with all their moral and spiritual confusion. He came to re-create the German race and the German soul.

"It is the historic credit of Adolf Hitler to have given a political reality to the great revelations of Anthropology. He thus ranks as the greatest regenerator of the people for thousands of years.

"He has given the State a new aim and the German people the idea of advancing as the great creative race. Adolf Hitler has clearly defined the tasks of the new Germany in his book '*Mein Kampf*' (My Struggle)." (p. 67).

"After a period of decadence and race obliteration, we are now coming to a period of purification and development which will decide a new epoch in the history of the world. If we look back on the thousands of years behind us we find that we have arrived again near the great and eternal order experienced by our forefathers. World history does not go forward in a straight line but moves in curves. From the summit of the original Nordic culture of the Stone Age, we have passed through the deep valley of centuries of decadence, only to rise once more to a new height. This height will not be less than the one once abandoned, but greater and that not only in the external goods of life." (pp. 76-77).

The Racial Interpretation of History thus brings Dr. von Leers to his great height of optimism, lyric enthusiasm and prophecy for the future of the German race.

"We did not pass through the great spiritual death of the capitalist period in order to be extinguished. We suffered it in order to rise again under the 'sign which never yet failed us,' the cross of the Great Stone Age: the ancient, most sacred Swastika." (pp. 76-77).

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